

171

13

A

Thanksgiving-Sermon

FOR THE 4473. g. 10.
1 - 19.

PEACE:

PREACH'D AT

S^t Michael Crookedlane,

DECEMBER the 2^d, 1697.

By JAMES GARDINER, M. A.
Rector of the said Parish.

L O N D O N:

Printed for B. Aylmer, at the Three Pigeons against
the Royal Exchange in Cornhill. MDCXCVII.

est



A C T S XXIV. 2, 3.

---*Seeing that by Thee we enjoy great Quietness,
and that very worthy deeds are done unto this
Nation by thy Providence,*

*We accept it always, and in all places (most noble
Felix) with all Thankfulness.*



Cannot but with *Tertullian*, *adore the* Adoro *exquisite and compleat Fulness of the* Scripture *Scriptures*, plenitudi- *for this one thing amongst* nem. Tert. *many others, That let the Occasion be* lib. cont. *what it will, of calling a Solemn As-* Hermog. *sembly, whether for Prayer or Praise,*
to receive Instructions, Directions, or
Encouragement to any Duty, general or particular ; what-
ever the Case be, you cannot dip into the Sacred Leaves,
but you shall presently meet with some Passage or other,
that will be pertinent to the Busines in hand.

Such are *these* Words that I have pitch'd upon to en-
tertain you, as an *Helper* of your Joy upon *this* *Thank-
giving* ; (for such Festivals as *these*, come not within
the Censure of our Nicer Spirits ; those who have quar-
rel'd with the rest, the Festivals of *Christ* and his *Apo-
stles*, and his *Virgin Mother*, do yet allow of *Feriae*
repentinae, & ex re natâ institutae, as they please to phrase
it ; such as are instituted and ordain'd upon New
Emergencies)

*Taken by themselves, they look as if they had been
Penn'd for the very purpose ; as if they had been ad-
dress'd and fitted only to *this* Occasion, exactly circum-*

A Thanksgiving-Sermon

stantiated and proportion'd to the Time. *Seeing that by Thee we enjoy great Quietness, and that very worthy deeds are done unto this Nation by thy Providence; We accept it always, and in all places (most Dread Sovereign) with all Thankfulness.*

It's worth observing, That we are sometimes commanded to honour Bad Princes, but never to rejoice in them, as we ought to do in Good. Then, *Sing, O Is. 49. 7. 13. heavens, and be joyful, O earth; break forth into singing, O mountains.* Few Virtuous Men, but fewer Virtuous Princes; many a righteous man in Sheep skins and Goat-skins, but few in Ermins.

But if ever Subjects had Cause to glory in a Prince, *We are the Men.* The Peoples Argument to the Centurion was but a petty Topick to this; they tell him that *Luke 7. 5. He was worthy for whom he should do this; for he loved their nation, and built them a synagogue:* Whereas our Sovereign not only loved, but saved our Nation; and not only saved our Nation, but crowned it at once; (*We have Him in the Throne before our Hopes, though later than our Wishes:*) Nay, saved and crowned Three Nations at once, and blest them with Peace; and merits to govern much larger Territories than he yet possesseth.

We have a Sovereign that is a Sovereign indeed, in the sense of *Medicine* as well as *Majesty*; of an *healing Virtue*; *Majestas & Amor*; Majesty and Mercy lodg'd in his Royal Breast; a Sovereign like our *Saviour*, that can be touch'd with the *feeling of our Infirmities*: A Prince that takes *Delight and Pleasure* in all *Generous Actions*; whom *Foreign Crown'd Heads* admire for his *Wisdom, Closeness, Prowess, and Activity*, and court for his *Friendship*; and yet is endued with that *Stediness* of Mind, that doth not grow *giddy* with its own Height. A Prince, whose *August Majesty* hath not

not only Enobled the Nation, and recover'd its lost Reputation; but who Stands the *World's Triumphant Umpire*, maintains the *Balance*, and has *Even Now* given Check (as a Noble *Ancestor* of *his* from whom *he* is descended *did* before to the *Swelling Monarchy* of *Spain*, when *she* thought to have grasp'd all the *Liber-ties* of *Europe*;) to *One* whose *Ambition* and *Acquisi-tions* grew too big for the common *Safety* of our *Neigh-bour-ing Nations*, and obliged him to *come bending unto Him*; *to send an Ambassage*, and *desire conditions of Peace*.

Ifa. 60. 14.
Luk. 14.

32.

For which Things, amongst the rest, I question not in the least but the *very* Hearts of his *Enemies* admire him in *Secret*; and that the *very disaffected* Party of the Nation themselves, if they look round about, could not name any *One King* now reigning in *Christendom* whom they would have to rule over them than *Him-self* under whose Government at present they are so *un-easy*. Whose *Virtues* shall *out-live* himself, and *many Generations* shall fare the better for *him*. Thus *Solomon* the Father, and *Rehoboam* the Son, and many more were preserved from *Ruin* for *David's sake*; and in the days of *Hezekiah* (above 300 Years after) *Jerusalem* her self, in great distress, was defended by *G O D* for his *own sake*, and for his Servant *David's sake*. Religious Princes and Potentates are an *Extraordinary Blessing*. *Isa. 1. 26. I will restore thy Judges, as at the first, &c.* a Mercy representative of *all* the good *G O D* has in his Thoughts to bestow upon *Judah*. He makes choice of *this* as the fittest Interpreter of his large Heart, as *that* which might best assure them of his *Love*. The *Queen of Sheba*, without a *Spirit of Prophecy*, was able to see happy days coming upon the *Jews*, from the *Piety and Wisdom* she observed in their Prince. *2 Chron. 9. 8. Because thy G O D loved Israel to establish them for ever, therefore made he Thee King over them to do Judgment, and Justice.* *I know*

I know (My Brethren) it's a *Sin* to flatter Kings ; and let it be *Treason* if you will ; but a *good One* ought ^{PL. 2. 15.} daily to be praised. But lest I should be challenged for so bold an attempt as the giving any *Character* of His *Most Sacred Majesty*, (for Every *Pencil* is not permitted to draw a *King's Picture* ;) and believing that *Great Things* and *Greater Persons* are not to be treated, or so much as treated of, but with the greatest *Deference, Caution*, and with the most *profound Submissions* ; instead of *inditing* so *good a Matter*, I shall at present only *speak of the Things* that are fairly laid down in the *Text, viz.*

(1.) The very worthy deeds done unto *this Nation* by his *Providenee, or Prudence.*

(2.) The great *Quietness, or Peace*, which, by his *Conduct, and Management*, we *now* enjoy. The *First* of which came to pass when he was our glorious *Deliverer* ; the *Second* now He is Our *Lawful and Rightful King.* And then

(3.) I shall wind up the Discourse with some *Practical Deductions.* And

(1.) The very worthy Deeds done unto *this Nation* by his *Providenee.* Such, which our *Childrens Children* shall Sing the *Story of*, whilst their *pleased Parents* *smile* themselves into *Tears of Joy* that they liv'd to see the truth of the *Strange Revolution* ; which to *After-ages* may possibly wear the *Face of a Romance*, and either the *Thing* it self concluded to be only the *extravagant Sallies* of some *Historians* ; or else the *Person*, whom *Providence* has Selected out of the *Mass of Mankind*, to be an *Instance* what *Wonders* the *Almighty* can do for *those* he has a *Strange Kindnes* for.

I need not tell you in what a dreadful Posture our Affairs both *Civil*, and *Ecclesiastic*, stood at *that Juncture* when our *almost unpresidented Deliverance* was wrought for us. They were (as One speaks of the *State of the Empire*

Empire in his Time) ὅπερ ἀρπᾶς, upon the Edge of the Razor. The Nation, such were its agonies and convulsions, seem'd like the Roll, Ezek. 2. 10. written within and without, Lamentation and Weeping and Woe.

What Invasions upon our Rights were we long and sad Spectators of ! The *Character* of *England* at that Time we might find in Isa. 59. 14. *Judgment was turned backward, and Justice stood afar off; Truth was fallen in the Streets, and Equity could not enter.* Our Foundations were out of course, and, like the *Earth*, our Government seemed to hang without any hold.

Our Laws (the common Inheritance and Patrimony of every Free-born Subject, the Security of all that can be valuable in this World) *professedly* run down; and *Justice* and *Trials* were only become the *Words of Form* to be made use of for destroying us by *Rule* and *Method*; and were only the *Solemnities*. and *Ceremonies* of our Ruin. No Man's Fence was Strong enough to resist *per-
carious* Judges, and *suborn'd* Juries. Prerogative (which is only a Power to preserve People on *extraordinary* Occasions) was made the great Engine of their Destruction. Men by Law *unqualify'd* for any Trust, were thrust into all Offices of Trust; and those who were Traitors in the Eye of the Law, had the chief Management of Affairs.

The Nurseries of the Clergy were assign'd over to Papists; and the Ministers of Religion were enjoin'd, contrary to the Laws in force, to proclaim Liberty to their Parishioners to go to Mass, or where they pleased; and threaten'd with a Severe Prosecution for their Non-compliance, which in part was Executed by imprisoning the *Fathers* of our Church.

Publick Mass-houses, and Schools for the corrupting of Youth, were set up in several parts of the Kingdom. The Wolves, and professed Adversaries of our Church, were intrusted for the providing Pastors for it; the Jesuits, and other Popish Priests, having the Choice of our Bishops, and the disposal of all such Ecclesiastical Preferments as belonged to the Crown.

A Standing Army was kept up in the Time of Peace, meerly to over-awe the People, and deter them from asserting their Rights; to bring us into Hobbs's State of Nature, that they should all have a Right to every thing of ours, nor leave us any other way to help our selves, and ease our sad Complaints, but our private Prayers, and our dry Patience.

Such as would not comply to promote their Popish Designs, were turn'd out of the Court, Corporations, and Commissions of Peace, and Lieutenancy: Not a Few debarr'd of their way of Livelihood; and a Resolution taken to suffer none to exercise any such Employment as required a License, unless they would make the like Engagement.

The Parliament, which should Redress our Grievances, was no longer allowed the Liberty of Voting; but the Lords, and all others who were likely to be Members, were Closetted; and all Arts used to induce them to betray their Liberties.

The Nation no longer permitted the free Choice of their Representatives; but Threatnings, and Menaces, and all Methods made use of to determine them to such Tools as the Romanists should think fit to Nominate to them.

And at laft, (to omit other Publick Grievances, too tedious to enumerate on such a Day as this, for their Name was Legion) a Prince of Wales was introduced into the World; the ill Management

ment of which Business the very Papists themselves complain'd of. *

** The Busi-
ness of the
Prince of*

Wales (saith One of them under the Mask of a Protestant, in a virulent Paper against his present Majesty, Entituled England's Crisis, or The World well amended, printed in Ireland) I cannot but confess some people managed, as if they design'd either that we should not believe at all, or if we did, our Belief should be as implicit as to Successions and Inheritances here, as that of the Romanist is in the Expectation of the Kingdom of Heaven.

In short, We were dealt withal as *Thieves* do by them they *Rob* ; we were *bound* and *gagg'd* tha we might not stir to help *our selves*, nor cry out for the help of *Others*. We were *prest out of Measure, above Strength* ; insomuch that our Heart *dy'd* within us, and we *despair'd* even of *Life*, and had the *Sentence of Death in our selves*. We were just *Sinking under the Waves, upon* which we had walked so long *not without a Miracle* ; when lo ! the *Saviour of Israel* Stretched forth his Arm, and saved Us, and deliver'd us from *so great a Death*. He rais'd up a *Man* that *scorned Ease and Pleasure, and Dangers* ; and *inspir'd* his Royal Breast with a vigorous and an active Fire, *to come over and help oppressed Innocence* ; which was no sooner done, but in *a Moment, in the twinkling of an Eye*, this great *Complication* of dangers was broken, dissipated, and utterly destroy'd ; and we were *Surpriz'd with Salvation*. *It shall come to pass, saith Zachary, that at Even-time it shall be Light.* When we were expecting nothing but *darkness* (for what is the *Evening* but a *Sepulchre* prepared for the *Light* ?) behold then it was *Light, perfect day*. The Matter was brought about by *His Conduct and Providence*, without undergoing the *Mischiefs* of having *our Country made the Seat of War* : The *Persons of Power and Interest* (what by *guilty Fears, and Cowardise* ; what by a *Spirit of Infatuation* that seized them) without *Power and Might* (like Great *Oaks* pull'd up by an *Hair*) were removed ; and an *End* was put to our

Acts 1:6.
11.

*Miseries, and almost to our Fears, by a dry Victory; and our Redemption was not purchased by Fields of Blood either of our Friends, or Enemies. All things were unaccountably reduced into that firm State out of which they were distorted, and we are once again the Honour and the Envy of Christendom. We are secured of our Ancient Laws, and Immunities by which we may live the Lives of reasonable Creatures, and not of Machines or meer Bodies; (as * Slaves are rendred, Apoc. 18. 13.) and our Religion is regnant, by which we may live the Lives of Christians and Saints. We may truly say, the Bible triumphs in this Deliverance; and the Northern Heresy, as they reproachfully call'd it, hath got a glorious Victory over human Inventions, and their Catholick Religion. The Maintenance and Preservation of which, we need not in the least be solicitous about, since the Representative of a G O D of Infinite Truth, cannot but be faithful when he hath promised.*

Thus have I ventur'd to open the Book; and with all possible Brevity have given you a transient View of the *very worthy deeds* done to *this Nation* when His Majesty was our Deliverer; Services they were so *brave*, but withal so *desperate*, that nothing but the *adventuring* into the *Mouth of a Cannon* to save a Friend, (and *greater danger has no Man*;) can give any just *Idea* of them.

Speak *Ireland* (for He was *thy Saviour* also), when a Sound of *Battel*, and of *great destruction* was in thy Land; Speak, how *He* gave thy Enemies as the *Dust* to his *Sword*; and as driven *Stubble* to his *Bow*; *Say*, what *hardness* he endured as a *good Soldier*; what *dangers* he exposed himself to in the *High Places* of the *Field*; how he gave *no Sleep* to his *Eyes*, nor *Slumber* to his *Eye-lids*, till he caused their *Swords* to fall out of their *Hands*, turning to *Flight* the *Armies* of the

Aliens,

* could
say.

Aliens, and made Thee at last to dwell in *Safety*.

But still his *Care* and *Travel* is not over ; for now he must cross the *Tempestuous Ocean*, to plead the *Cause*, and contend for the *Common Safety* of *this Side of the World* ; with an *Adversary* whose *Hand was against every Man, and every Man's hand against him* ; and what the *Success* and *Conclusion* of the *whole Matter* hath been, ask *this very Day*, and it will tell thee. For,

(2) By *Him*, this *Man of Rest*, *We* (and *they bath*) enjoy great *Quietness* (or \dagger *Peace*) ; Rest on *every side*, \dagger *No* $\ddot{\text{a}}$ *nns* So that there is neither *Adversary*, nor *Evil Occurrent*. $\ddot{\text{e}}\text{glw}\text{ns}$. The 2^d Thing to be Spoken to.

Thus *Peace* is the *Intention* and *End* as well as the *Ground of Lawful War*. Desired and Embraced by the *Most Valiant*, devoted to *Martial Atchievements* as the *height of his Honour*, and the *utmost of his Ambition*, as not to be purchased by the *Excellencies of Nature*, or all the *Riches in the World*. In respect to which the Poet sings of the *Warlike Medes and Thracians* ;

Ocium Bello furiosa Thrace, (subaud. rogat.

Ocium Medi Pharetra decori :

Grosphe, non Gemmis neq; Purpura vene-
nale, nec Auro.

Hor. lib.
2. Od. 16.

The *Soldiers of Fortune*, that make a *Trade of War*, (*I hope that Trade* that hath *broke all others*, will *break it self at last*) are content, like the *Estridg*, to eat *Iron*, and live upon the *Sword* : Yet They that take up the *Sword only upon an Honourable Necessity*, will be glad to think an *honest Convenience* a *Cogent Necessity* to lay it down again : and afterwards look upon it to be as great an *Honour and Happiness* to live by their *Head piece* as their *Sword*.

Mat. 14.
27.

The Disciples of our Lord and Saviour, weread, were once afraid of their own Master as if they had seen a *Spirit*. Thus many when they see *Peace coming*, are afraid, and think it's an *Apparition*: but what *Christ* said to *Them*, His *Majesty* has been pleased to say to *us*, *Be not afraid, it is I that bring you the glad Tidings of Peace*. Thus after a weary *Week* comes a *Sabbath of Rest*. God has not only deliver'd us, not only raised us from the *Grave*, and comforted us with the *Hopes* that we shall not fall back into the *same Grave* again; (which comfort at the height of *Affliction* is like *Mercy* at the *Block*;) but after a *Sore* and *Tedious War* hath given us the *invaluable Blessing of Peace*. We have, like *Jonathan*, received our *Honey* at the *End of a Rod*; and out of the *Eater*, hath come forth *Sweetness*.

Who thought of this *Twelve Months ago*? There was such *small* or *no* appearance of such a *Thing*, that we might say, If the *Lord* wou'd make *Windows in Heaven*, or say, *Drop down ye Heavens from above*, and let the *Skies* pour down *Peace*, might this *thing* be? Almighty *G O D* doth often sow his *Blessings* whilst *Men Sleep*. Whilst our *Faith* sleeps as to the *Belief*, (and so indeed he has been more gracious to *us* than *Christ* was to his *own Country*, Matt. 13.58.) and Our *Hopes* sleep as to the *Expectation* of so great a *Mercy*, he comes *privily*, as it were, and lays it down by us upon our *Pillows*. Jer. 29.11. *For I know the Thoughts that I think towards you, saith the Lord; thoughts of Peace, and not of evil, to give you an expected End.* And thus after all our *Tossings*, has he brought us to that *fair Haven of Quiet where we would be*. Inso-much that the *Trumpets* sound nothing but the welcome *joys* of our *Common Safety*; and the *armed Troops* in our *Streets*, *march only as our Defence and Guard*.

It was once, you know, said of *Claudian*, That he wanted *Matter* suitable to the *Excellency* of his *Wit*; but

but where is *Wit* and *Eloquence* worthy of this Subject? Such a *Comprehensive* Blessing is *Peace*, such a *Circle* of Blessings, that who can shew forth all its Praise? So that (my Brethren) you must e'en pardon me, if I am forced (like the *Geographers*) to set down a *Line* for a *River*, and a *Spot* for a *whole Country*.

As G O D hath delivered us from as dreadful a *Judgment* as we could *fear*, so *Peace* is as great a *Blessings* as we can *desire*. It is one of G O D's good and *perfect* *Gifts*; when the *Psalmist* could say *no more*, he ends all with, *The Lord will bless his People with Peace*, *Psalm 29. 11*. As *Bread* in the Lord's *Prayer*, comprehends *all* *Necessaries* that conduce to the *preservation* of our *Natural Lives*; so *Peace* includes whatsoever is necessary to make *Church* and *State* happy. It is every way excellent. If we speak of *Goodness*, lo! this is *Good*; if of *Delight*, lo! this is *Pleasant*. Among all *Utile Dulci*. the prodigious *Paradoxes* held in *England*, I think this ^{ci.} is none, *That Peace is not Good*. It is so incomparably Good, that we cannot receive any due and adequate Thoughts of it, from any thing else but our own *Experience*. *Psalm 133. 1. Behold how good and pleasant a Thing it is!* An *Excessive* kind of *Praise*; and the highest Stile of *Praise* is to profess our *Inability* of *Expression*; even as the *Psalmist* useth to speak of G O D, *O how excellent is thy Name!* and, *How great is thy Goodness!* He could not comprehend the *One*, nor express the *Other*. Thus, since we cannot sufficiently set out the *Praises* of *Peace*, we will only ask, How good it is? And *Praise* it, by saying *Nothing* of it. We can only ask the *Question*, How Good? and, How Pleasant? But cannot answer it: However, He would try at it, and tells us, *It's like the precious Ointment*, &c. What has a *Fragrant Smell* we all admire, and draw near to. *Because of the savour of thy good Ointments*, we will run ^{Cant. 1.} after

after thee. Peace has an Attractive Power ; for though Men naturally Love their own Country best, yet every Man likes best to live where there is Peace and Quiet. Isaac left Gerar when they Strove with him, and went to *Sinah* for Peace ; and when they Strove with him there, he went to *Rehoboth*, and *Beersheba*, for Peace. And England can tell what a *Conflux* of French, &c. have come over, and still continue amongst us for the shadow of our Peace ; insomuch that we have been like Nebuchadnezzar's Tree, a *Shade*, and a *Refuge to all the Fowls of the Air*, and the *Beasts of the Field* ; and not only the *House* of our *Church* and *Nation*, but the great *House* of the *World* (γῆ δικαιοδότης) hath been filled with the sweet *Savour* of this our good *Ointment*. And as it is indeed like *Ointment*, so it is like the *Dew* ; thus compared to shew its *fertility*, according to the known Nature of it in *fructifying* the Earth ; not to *Rain*, which sometimes falling with Violence, doth more hurt than good ; but to a distilling *Dew*, frequently called the *Dew of Heaven*. Thus Peace is of *Celestial Extraction* ; the *Ointment* is pour'd on by the Hand of a *Man* ; and our *Peace* is well promoted by *Inferior Means* ; but the *Dew* comes from *Heaven* ; and it is *G O D* that sends the *Blessing* of *Peace* ; and as the Influences of

* The original reads it, As the Heaven fatten the Earth, so does this a Church and Nation. Nay, It's as the dew of Hermon, * which Dew of Hermon that descended upon the mountains of Zion ; And so the Greek Version Renders it as the Vulgar Latin. Now in regard these Two seem'd to be far distant, the One in Jerusalem, the Other beyond Jordan ; and so impossible that the Dew of One should run down to the Other ; divers late Translations, with Ours, have added, And as the Dew ; as if ἀντὶ νοινός, it were to be repeated. But there are some Learned Interpreters that think it not necessary, in regard there was a Zion also near Jordan, adjoining to Hermon. Deut. 4. 48. Unto Mount Sion which is Hermon. And howsoever in the Hebrew there is some Literal difference between Sion and Zion, here and in the Psalm ; yet they take it not to be of any Consequence, in regard there may be given divers Instances of such Variations, and greater in the Names of the same Persons and Places.

was one of the richest Soils in all *Israel*, to denote the *greatness* of the Benefit that will redound hereby. It is *so* profitable, that if you were *possessed* of *all* things besides, and *this* was wanting, *they could profit you nothing*: And therefore, *How good is it?* Is as if *nothing* was *good without it*, according to the Greek Version, *πολλὸν δὲ τὸ εἰρήνην ἀλλά*, &c. *What is good, but for Brethren to dwell in Peace?* There is no *real* Blessing without it; take this away, and you destroy a Kingdom. As the *Artificer* Carved *his own Name* into the Buckler of *Minerva* so exactly, that whosoever should undertake to pick *it* out, must of necessity *spoil* the Buckler; so it is with *Peace*; which is so *woven* with the *Prosperity* of a Kingdom, that whosoever *destroys Peace, destroys a Kingdom*. The *Hebrews* comprehended *all manner* of *Prosperity* under its Name; an Observation as common as their Vulgar Salutation, *Peace be unto you*; which is equivalent with that of *Ours, I wish you all Happiness*; and hereupon they used the word at *every turn*, and upon every occasion; insomuch that it is sometimes put, by a *Catechesis*, to signify the *Prosperous Success* even of *War* it self; 2 Sam. 11. 7. David Commanded of *Uriah*, *how Joab did, and how the people did, and concerning the Peace of the War*, that is (as our Translators Render it) *how the War prospered?*

And now since I have mentioned that *unlucky* Word *War*, let your fancy lead you for a while into some Kingdom where the Weapons of *War* (*the Weapons of the Lord's indignation*) are brought forth. You need no other *Foil* to set off the *Lustre* and *Beauty* of this *Jewel of Peace*.

Imagine then that you see *War* Riding upon a *Red Horse*, and he *Unbridled*; with his *Sword* wearied and *blunted* by *Destruction*, and *made fat with fatness*: How Isa. 34. 16. *dismal is the sight!* How *dreadful* is the *Place*! it is no other

Joel 2. 1, other than the Gate of Hell. Joel calls the Day of War, 2 Kings 8. a Day of *Gloominess* and thick pitchy *Darkness*. Elisha 12. wept to think of it. So that David was much in the right when the Prophet put him to his *Trilemma*, to chuse the *Plague* rather than the *other Two*; and earnestly to beseech, *Let me not fall into the Hand of Man, whose very Mercies are Cruelty.* Which may be one Reason why Nebuchadnezzar Seal'd the Den of Lions wherein Daniel was, because he thought it safer to trust him with the *Lions* than with his *implacable Enemies*.

War is a *Colluvies* of all Evil both of *Sin* and *Misery*; then behold a *Troop* comes; Πλευρα πανταν πατει; if they call'd it the *Father of all*, you may well add *Mischief* to make up the *Sense*. It's the very *Abomination* of *Desolation*; *abominable* for the *Outrages* committed in it; and making *Desolate* in the sad and woful Effects of it.

He was an *Ingenious Limner*, who most *Lively* Represented a *Dying Piece* in this manner: A Goodly *Matron* Mortally Wounded at the Storming of a *City*; as she lay Bleeding and Expiring of her Wound, behold her helpless hungry *Infant* comes crawling towards her *Breasts*, whilst the Dying *Mother* looks *Wistly* and *Carefully* upon it; *Nè Sanguis metuens pro Lacte bibatur*; fearing lest the Hungry Babe should suck down *Blood* instead of *Milk*.

No respect then to Persons: Birth and Family do but at that Time make the Condition the more deplorable; for the *higher* they stand, the more open and expos'd are they to the *Storm* and *Envy* of Others. Riches are then but *gilded Thorns*, and Honour but an *higher Misery*. No Reverence then to Grey Hairs, no Tenderness for Children, or those that suck the *Breasts*; no Compassion for the most Lovely and Charming *Flowers* of Beautiful *Youth* it self. The *Bed* doth not protect the

the Sick Person ; nor the *Woman* the *Burthen* that she carries ; nor the *Sat* of *Justice* the *Magistrate* ; nor the *House* of *Prayer* the *Priest*, which is made in the most literal Sense a *Den* of *Thieves* ; So that there can be no coming to *Church*, no publick Devotion, without the danger of the *Galileans* *Fate*, to have their *Blood* mingled with their *Sacrifices* ; and for fear of being *Numbred* with the *Dead*, that (Cruel Wretches as they are) cannot *rest* from their *Labours*, or *Sleep* in quiet for them. What *Burning* of *Cities* and *Villages* ! What *Slaughter* and *Havock* of *Human* *Flesh* and *Blood* ! the *Is. 34. 3.* Mountains being *melted* with it, and the Fields become a dismal *Golgatha*, groaning under the *Weight* of the *Stain*, and the *Half*- *slain* that *beg* for the *Mercy* to be quite Knocked o'th' *Head*.

What Cries and Ejulations ! What wringing the Hands, and tearing the Hair, of poor *Widows* and *Orphans* ! What *Rapes* mingled with *Murthers*, and *Murthers* with *Rapes* ; Soldiers Killing Soldiers in the *very* moments of their ungoverned Lusts, to perpetrate the *same* Villanies themselves !

Whole Families *strip* *naked* of all their Enjoyments, how do they sit *Solitary* and *Forlorn* ! aggravating their Misery, by viewing over the Records of their *former* Prosperity, and *pleasant* Things ; of which, alas ! they have been *plundered* over and over, by one Party or another ; so that what the *Palmer-worm* has left, the *Locusts*, *Canker-worm*, and the *Caterpillar* has eaten ; and they whose *Goods*, &c. escape the *Sword* of *Hazael*, are yet devoured by *Jebo*'s ; till they have sucked the *very* marrow out of those *Bones* which others had *broken* ; and should any thing *chance* to have been *left*, yet that *very* little is so *imbitter'd* by *frights* and *alarms* of *Fire*, and *Sword*, the *Caldeans* and the *Sabeans*, that it cannot possibly be enjoy'd with any Satisfaction, but the *Morsel* is

is Eat with a trembling hand, and the Cup is drunk out of with a perpetual shaking.

How are the Rivers and Ponds dried again with Purple Gore ! by tumbling in Carcasses, and Men headlong into them, that endeavouring to crawl out, are knock'd down again, and so perish in the Waters ; whilst Others are fain to fly for their Lives ; the Woods and Mountains wanting Caves and hiding-places for them ; being never likely to meet their dear Relations again in this World ; Some of them leading a tedious life in a far Country ; Others perishing by the way ; and the Rest, it's to be feared, taken Captive, to be Slaves, it may be, to Slaves ; a Case so very pitiable, that it made the Prophet forbid to weep for the dead, but bid weep sorely for them that are going away, Jer. 22. 10.

As those Three Commandments, *Thou shalt not Kill*, *Thou shalt not commit Adultery*, *Thou shalt not Steal*, are ranked together in the Law ; so are they usually violated in the Lawless Violence of War ; and so you find them threatned together, Isa. 13. 16. *Their children shall be dashed in pieces before their eyes, their houses spoiled, and their wives ravished.*

That of Erasmus is a short, but a smart and pithy Examination of the Soldiers Pater Noster ; by which, with some little Alteration of it, you may give a guess at the deplorable Condition of that Country which is Jer. 30. 14. wounded with the wound of an enemy, and the chastisement of a cruel one. Quid quælo Orat Miles? &c. What, I beseech you (saith he) or How does the Soldier Pray ?

‘ Dost thou say, Our Father ? Impudent Mouth !
‘ How darest thou call G O D Father, that art flying
‘ at thy Brother's Throat, or the next thou meetest, to
‘ cut or tear it out ?

‘ Dost thou say, Hallowed be thy Name ; when
‘ G O D's Name is by none more Blasphemed and
‘ Dishonoured.

*Erast. in
Querim.
Facsim.*

‘ Dishonoured than by thy *unhallowed Lips*, and thy
‘ Fellow-Soldiers rending the very Heavens by their
‘ Oaths and Execrations?

‘ Dost thou say, *Thy Kingdom come*; when none is
‘ a greater *Enemy* to the Kingdom of *Grace*, than thy
‘ wicked self?

‘ Dost thou say, *Thy will be done on Earth as it is in*
‘ *Heaven*; and yet when *G O D* tells thee it is *his*
‘ will thou shouldst follow *Peace with all men*, thou de-
‘ lightest to *put the Blood of War upon thy Girale that’s*
‘ *about thy Loins*; and sleepest not except thou hast done
‘ *Mischief, except thou car’st some to fall*, thou *Enemy*
‘ of all Righteousness?

‘ Dost thou say, *Give us this day our daily Bread*;
‘ and yet takest away by *Violence* and *Rapine* all the
‘ *Necessaries of Life* thy Neighbour hath labour’d for
‘ in the *Sweat of his Brows*, and leavest nothing that
‘ pertains to him by the *Morning Light*?

‘ Thou beſeech’ſt the Lord to forgiue thee thy *Treſ-*
‘ *passes*, but certaily thou dareſt go *no farther*, but
‘ muſt make a *Full Stop* where Christ made but a
‘ *Comma*; For how canſt thou add, *As thou Forgiueſt*
‘ *them that Treſpass againſt thee*, when nothing but thy
‘ Brother’s *Blood* will ſatisfy thee, and his too who never
‘ did nor would have offend’ſt thee, hadſt thou not firſt
‘ out of Measure provok’d him?

‘ Dost thou Pray, *Not to be led into Temptation*, and
‘ yet accouſt’ſt it *Puſillanimity* not to venture upon any
‘ Thing that thy *Ravenouſ Appetite* or *Luſts* Tempt
‘ thee unto?

‘ Laſtly, Dost thou Supplicat’ to be *Delivered from*
‘ *all Evil*, and yet are not aſhamed, nor doſt thou bluſh
‘ to commit *Abominations*, (*Seven Abominations* are
‘ in thy Heart) and to appoint whatever thou com’ſt
‘ near to utter deſtruction, and makeſt it thy Trade to

' live all thy days in that *Evil of Evils*, Bloody War,
 ' that maketh a Land which is before an Army, as the
 ' *Garden of Eden* to be behind it, a desolate Wilderness ;
 ' more desolate than the Wilderness towards Diblath ?

Nah. 2. 3.
Hof. 2. 18. Such, in Truth, is the *Nature* and uncontrouled *Pratice* of the Men that are in Scarlet ; such their *Calamitous Circumstances* that are oppressed with the *Bow*, the *Sword*, and the *Battel*.

And as by *War* in the *Great*, so by *War* in the *Little* *World*, the *Body of Man*, we may *know and see what an Evil thing it is*, and bitter to be deprived of this *Blessing of Peace* ; and consequently what a *Value* and *Regard* to put upon it.

Judg. 5. 6. If that *General League and Union*, that great *Instrumentum Pacis*, the just *Temperament* of the *Body*, be not *preserved and kept entire*, How doleful are the *Consequences* ! How are all *Proceedings* in all the *Courts of Nature* *stopt* ; and all *Actions*, *Natural*, *Vital*, and *Animal*, very much *hindred and retarded*, if not *let fall* ! How is all *Trade and Commerce* forbidden, though the *several Parts of Nature* are *Nourished from and by each other* ! How is *Nature* *shut up*, and all the *Passages* *stopt*, and the *high ways are unoccupied*, and the *travellers* (the *Spirits*, the *Blood*, and the other *necessary Humours* *preternaturally*) *walk through by-paths* ! and there is no *coming in* of *usual and necessary Supplies*, nor *going out* for those (*Excrementitious*) *Humours*, which are such a *Burthen and Weakning to Nature's Garrison*, that it cannot *hold out*. In a word ; The *Seditious within* are at such *Contests* one with another, that there is nothing but *complaining in its Streets*. The *Keepers of the House* (the *Arms*) *Tremble* ; and the *Strong Men* (those *Supporters* of the *House*, the *Legs*) *low themselves* ; and the *sound of the grinding* is *low*, and those *that look out at the Windows* (the *Eyes*) are *darkned* ; and.

and the *Doors* (the *Mouth, Ears, &c*) are *shut in the Streets*, and the *Voice* of a little chirping *Bird* awakens, and *all the Daughters of Musick* are brought *low* (*low* as to his *Power* and *Capacity* to *use* them, for his *Voice* fails ; and *low* as to any *Esteem* he hath of them, for he regards them not ;) *fear also possesseth him, and the Grasshopper is a Burden to him, and his desire fails.* Thus lies he on his *Bed of Languishing* ; which though never so *soft*, can afford him no *Ease*, unless *G O D* be pleased to *make it* ; so that he would willingly exchange his *Bed of Down* for one of *Dust* ; and his *Soul chuseth strangling and death rather than Life*.

And now (My Brethren) put what I have said together, from considerations taken from *both Worlds*, *supposed* to be in a *State of War* ; and it must needs be that you will presently *fall in Love*, and *pay your Court* to this *Beauty of Peace*, which is the *perfect Reverse* of all that has been spoken. And therefore since it is at last *return'd to us from afar*, let us *lay hold of it* ; as the *Patriarchs* did *apprehend* the *Promises*. Heb. 11. 13. *etiam* *quos*, they *Saluted them*, they *hugg'd them*, they *embraced them*.

Peace like the *Vernal Sun* gives *new Life* and *Vigor* to the *World*, and makes its *Inhabitants*, like the *Hills* of *Sion*, to *laugh and sing*. It *whets* mens *Diligence* and *Industry* in their *several Callings* ; giving them *hopes* that their *lawful Undertakings* shall *return Crowned* with their *desired Effects*. It is the *Spring* of all *Participation* ; and gives a *free Communication* from One *End* of the *World* to the *Other*, that we share in the *good things intrusted by G O D and Nature* with *other Nations*, and *Persons*. It is so *Excellent*, that the *Orator* * *Dulce est : Nomen Pa-*
cis ; res tam jucunda, & salutaris, quā non modo ii quibus sensum Natura dedit, sed etiam.
Tellis atque agri latari videntur. Cic.

tells.

tells us, not only such as have *Sense* and *Discretion*, but the very *Fields* and *Houses* rejoice in it.

Peace, it's the *Soul* of the Universe, the *Chain* of the World, and the *Cement* of Nature. *Peace*, it's the *Beauty* of Providence, the *Bond* of Governments, and the *Mother* of Order. *Peace*, the *Life* of the Law, the *Guardian* of Learning, and the *Encouragement* of Virtue. *Peace*, the *Health* of the People, the *Sojourner's Safety*, and the *Enemies Terror*.

Further yet, for the *better* half has not been told you. *Peace*, it's the great design of the Ever-blessed T R I-N-I-T-Y. The *Promise* of the *Father*; who has done this *Vertue* the *Honour* to stile himself from it, The G O D of *Peace*, Rom. 15. 33. 2 Theſſ. 3. 16. The *Purchase* of the *Son* who is the *Prince of Peace*, Isa. 6. 9. and the *Product* of the *Spirit*, who is set forth to us by the *Unity* of the *Spirit in the bond of Peace*, Ephes. 4. 3. At the *Birth* of Our Saviour the Angels chanted it forth,—*On Earth Peace*. The *Excellency* of his *Sufferings* is couched in this, that *They were the Chastisements of his Peace*, Isa. 53. 5. and He himself Published it at his *Resurrection*.—*Peace be with you*. And, by the way, it may not here be improper to make one *Remark*.

Our dear Lord, though content to be *Crucify'd* on *Mount Calvary*; yet, whilst he was living, he was most delighted to be in the *Mount of Olives*. He lofeth his Life in a place of *Skulls*, an *Emblem* of *War*; (where truly he is *still Crucify'd*;) but he leads his Life most commonly in a place of *Olives*, an *Emblem* of *Peace*; there he prays, there he preaches, there he walks, contemplates, and watches; doth every thing but die; that was reserved for *Mount Calvary*: Yea, thence he ascends into *Heaven*; and as *Peace* was one of the *last Legacies* his Lips bequeathed us when he dy'd, so *Mount Olives* (the dwelling-place of *Peace*) was

was the *last* piece of Earth his blessed Foot touched when he ascended. But to return, and I shall only speak this Once. *Peace*, it's the *Reconciliation* of *Sinners*, the *Consolation* of the *Saints*, and the *Crown* of the *Blessed*. *Peace*, at which the *Scriptures* aim, *Faith* intends, *Hope* aspires to, and it is compleat *Beatitude* to attain it. And therefore *happy* must *that People* needs be, that are in *such* a *Cafe*, whom *G O D* hath prevented with *such* a *Temporal* and *Spiritual* *Blessing*. It is *our own Cafe*, *blessed be the Lord*, who daily loads us with *Pf. 68. 19.* *his Benefits*: *The Beauty of the Lord our G O D is upon Us*; and we have lived to see the *Dove* and the *Olive-branch* of *Mercy* and *Peace* lighting upon the *Head* of the *Nation*.

Perhaps, we may think we have *deserved* as much at *G O D*'s hand. It may be it has been our *Strictness* and *Exactness* of *Conversation* before him; our *Care* of his *Worship*, and *Vindication* of his *Truth*; our *Observation* of his *Sabbaths*, &c. perhaps it has been our *Charity*, our *Humility* and *Sobriety*, which *so far have prevail'd* upon him; Surely it is because he hath not *spy'd* in *Us* those *Lusts* and horrible *Abominations* which he hath beheld in *some other Times* and *Places*.

O *Prophane Imagination*! Let not such vain *Thoughts* lodge within *us*. Should *G O D* have gone by *this Rule*, we had *long, long* since been in *Ruine*. Let us rather say, it's the *free Grace* of that *G O D* who is *good*, and *doth good*. Who hath shewed favour to *this Kingdom*, because he would shew favour, (as though he would be called the *G O D* of the *English*;) inasmuch that *We* of all others *have comprehended* (or rather *been comprehended by*) *the Breadth, and Length, and Depth, and Height* of *G O D*'s *Love*. The *Philosophers* tell us but of *Three Dimensions*; the *Apostle* has found out *Four* in *G O D*'s *Mercy*, *Ephes. 3. 18.* Let us

rather think that we enjoy the Benefit of the Graces of Martyrs, and other *Holy Persons*, who, by their *Prayers*, and *Votes* whilst they were here below, reserved a special Blessing for *Us* in these Succeeding Times. And this will engage our Hearts to the practice of those Duties which the *Kindness that has been done unto us*, so justly deserves at our hands. The 3^d and the last Thing to be spoken to. And

*Deus Nobis
hac Ora.*

*Acts 14
21.*

1. Let us ascribe *this Mercy* to G O D with all Thankfulness. We must not look upon *this Peace* as a Matter of *Chance* and *Fortune*; as the *sole product* of *humane Wisdom*, and *Courage*. It is true, Men are Θεοὶ χειροὶ G O D's *hands*, as Herbalists call Plants: And *these Hands* of G O D we may *kiss*; but let us be careful not to take the *Crowns* and *Garlands* which we should lay at G O D's *Feet*, to set upon *Man's Head*. It is no *diminution* in the least to *His Majesty* that we ascribe it to G O D. For what can so much dignify any Mortal Man, as to be an *Instrument* in G O D's hand, one whom he chuses to bring about glorious Things by, and to convey Blessings to a Kingdom?

To bring *Peace* out of *War*, is a Work worthy of G O D. Psal. 46. 9. He *maketh Wars to cease*; *he breaketh the Bow*, and *knappeth the Spear in sunder*, and *burneth the Chariots in the Fire*. And therefore that great Promise of *Peace* runs thus, *They shall beat their Swords into Ploughshares*, and *their Spears into Pruning-Hooks*. Soldiers shall turn *Vine dressers*, and *Husbandmen*; the Bees shall *hive* in their *Helmets*. *Nation shall not lift up Sword against Nation*; *That shall once for all* be put up into its place, and never be drawn again; *Neither shall they learn War any more*.

*Non solum
cum Rho-
diis sed
cum Anti-
bus geritur
Bellum.*

Blessed days! when the *Art Tattic* or *Military* shall be out of date, and (being it self the greatest *Interru-
ter of Learning*) shall be learned no more. Thus again,

Ifa.

*Ifa 45. 7. I form the Light (Civil as well as Natural);
...I make Peace (Temporal as well as Spiritual); I the
Lord do all these things.*

We praise Thee therefore, O G O D, we acknowledge Thee who art the Lover, to be the Lord and Author of our Peace and Concord. This is the day that the Lord hath made, we will rejoice, and be glad in it, even in the presence of all those that have an Evil Will at our Sion: That would have Peace, but not yet; that would have Peace, but they would proclaim it themselves; and then I question not but it would be just such an One as our Country-man Galba in Tacitus speaks of, in Relation to the Romans, whom he calls there, Raptiores Orbis, the Robbers of the World, who when they have laid all Waste as a Wilderness, that they call Peace. These are People that do err in their Hearts; the way of Peace they have not known; but with Envy and Vengeance, and a raw, sore Mind, stand muttering and murmuring without, whilst in our Father's House there is Feasting and Musick.

We read in *Ps. 126.* that when the Lord turned the Captivity of *Zion*, *we were like unto them that dream*; but the words should rather be translated, *We are like unto those that are restored to health*; and it best suits with the following words, *Then were our Mouths fill'd with Laughter, and our Tongues with Praise*; which can never be said of a Man when he *dreams*; but to a Person that is *restor'd to Health* after a tedious fit of Sickness it is very applicable. Since therefore the Lord has turned *Our Captivity* as the Waters of the *South*, and we can truly say, *Peace, Peace*, and *our Health is restor'd*, let us praise the Lord. If he expects *publick* Thanks for *private* Mercies, much more then for *publick*. *Ps. 103. 1.* When therefore we hear such a joyful Sound; so that as *Balaam* said, *Numb. 23. 21.*

DAY 10 WEEK 1 GOD

GOD is with them, and the Shout of a King is amongst them, as either conquering his Enemies, or giving them Rest and Peace, in his Name should we rejoice and boast all the day long.

Almighty GOD expects that his several dispensations should be entertained with suitable Deportments, *Eccl. 7. 14. In the day of Prosperity be joyful. Deut. 16. 15. Thou shalt surely rejoice.* As it is said of the Jews upon the restoring and settling Jerusalem in Peace, that they rejoiced, because GOD made them to rejoice, *Neh. 12. 43. We should delight our Selves in the Abundance of Peace. Ps. 37. 11. Praise the Lord, O Jerusalem, praise thy GOD, O Sion; For He hath strengthened the Bars of thy Gates, He hath blessed thy Children within thee; He maketh Peace in thy Borders, Psal. 147. 12.*

To be Chagrin, Sullen, and out of Humour at such a Time as this, is as suitable as to put on *Mourning* at a *Wedding*, or to *Fast* on a *Sunday*. We are all of Us now (since every Man is concerned in the Benefit) to awaken all manner of decent Expedients whereby to express our Thankfulness to GOD. Let the Horizon Echo our joyful Acclamations; Let the Roofs of the Temple return the loud Voice of our common Praises. Let the whole Kingdom build Altars to the Lord, and call them, *Jehova-Shalom*, saying, *the Lord hath blest his people with Peace.* Let the Streets be fill'd with *Melody*, and our *Houses* with *Cheerfulness*. Bring hither the *Tabret*, the *merry Harp*, and the *Lute*. But after all, I would not be *mistaken* in the Point. It is not a *prophane Mirth* that I am pleading for; that is an *horrid Sin*, and to be detested. The *Publick Joy* of *Christians* is not to be expressed to the *Publick disgrace* both of their *Joy* and their *Christianity*. We are not to allow our selves in any *intemperate, unwarrantable Transports*; in *sensual Revellings*, and *Bacchanal Rites*;

•
Quod ex-
mini expe-
dit idem
api.

indul-

indulging to Extravagancy, and offending G O D whilst we *praise* him. It would have been high *Indiscretion* in *Noah* and his *Family* when in the *Ark*, and perceiving the *Love* approaching with an *Olive Branch*, to have made such a *Noise* and *Lumber* as shou'd have frightened her away. It behoves Us to walk *circumspectly*, not as *Fools*, but as *Wise*; not only as Men overjoy'd at *present*, but as *circumspect* Persons, Men *careful* to *preserve* what we rejoice in. Otherwise it may befall *us* as it doth some *Young Heirs*; who rejoice *too much* when they *first* come to a rich *Inheritance*; and so in a few Years by their *profuseness* and *prodigality*, their *Revenues* and their *Joy* are both brought to an *End*.

Since we are called to *rejoice*, let it be with *Trembling*. May we *rejoice* in G O D's goodness, *Neb. 9.25.* and yet *fear* him, and his goodness, *Hos. 3.5.* with such a *Systole* and *Diastole* ought we to *breathe* and *live*: To *rejoice* with *trembling*, not out of distrust of G O D, but *our selves*; not for fear G O D will not *continue*, but that *we* shall not *deserve* our *Happiness*. G O D forbid that the *Tree of Fortune* (as it is called) should be so fairly *Blown*, that we might only see how great Hopes *Sin* is able to *blast*. We ought to have an holy *fear*, and *trembling*, of forfeiting our *Mercies* by our *Sins*. *Josb. 24.20.* *If you forsake the Lord, then will he turn, and do you hurt after he hath done you good.* If we abuse our *Peace* into *Licentiousness*, and commit *folly* with our *Mercies*, this *Dove* will fly away to make room for a devouring *Faulcon* that will make a *Stoop* like *Lightning* with nothing but *Destruction* and *Ruin* engraven upon her *Varvells*. And then we may e'en thank *our selves* for being the *Cause* of our *own Misery*: For no man is hurt but by Himself, (saith the *Moralist*.) Great States, as *Buildings*, are crushed by their *own Weight*, (say *Politicians*.) Persons and Kingdoms

are destroy'd through their own Wickedness (says the *Divine.*) *Thy Destruction is of thy self, O Israel,* Hos. 13. 21. *Propriis transfigimur alis.*

But I'll tell you a *Short*, and a *ready* way how we may be *safe* and *happy*, and continue a *long* Blessing upon our *Selves*, and *Posterity*. The way is, *Ain I out?* --- no sure; the way is --- Let the Time past of our Lives suffice to have lived directly contrary to our *Interest* and *Duty*. Let the Vices that reigned in the *late* Days of *Unhappy Memory*, and, I'm afraid, still continue to do so, not be so much as once named amongst us as becometh Saints; and the thing is done: And *Peace* shall be upon *Israel*.

(2.) Let us give unto *Cæsar* the things that be *Cæsar's*, who has made *even* our *Enemies* to be at *Peace* with Us. Παντὶ τῷ πανταχῷ διηχθεθεὶ πάντοις εὐχαριστῶ (all Superlatives.) *We accept it always, and in all Places, with all Thankfulness.* It is what the *King of Heaven* expects; returns of *Gratitude* not only to *himself*, but to the glorious *Instruments* likewise which he is pleased to make use of. It is reproachfully said of *Israel*, not only that they *remembred not the Lord their G O D*, who had delivered them out of the hands of all their *Enemies* on every side; but that they *shewed no kindness to the House of Jerubbæal*, namely *Gideon* (who had been his *Instrument* in it) according to all the *goodness* which he had shewed unto *Israel*, Judges 8. 34.

We might *wish* (My Brethren) that *Israel* had been the *only* People in the World that had been guilty of such ill treatment of their *best Friends*, and *Benefactors*. But that *wish* comes too late? We of this Nation *abhor that Age* that shall pretend to *outdo ours* in any *Crime* whatever, not that of *Ingratitude* excepted.

Very worthy deeds are done unto this Nation; We owe the correction of our *Evil Fate*, our *Quiet* and *Peaceable*

able Lives to the King's Providence ; at the peril of his Life and Blood ; which justly deserves the tribute of our most Thankful Acknowledgments : But instead of reverencing him for his Work's sake ; there are risen up a Race of sinful Men that will never forgive him, but are mad they have lost the happiness to be Papists and Slaves ; and are resolved to be peevish without Reason, rebellious without Cause, and troublesome without End. The very Heathen World will rise up in Judgment against such a Generation, and condemn it : For they not only paid their Wife and Gracious Princes their Highest Honours during their Lives ; but worshipped them too after their Deaths. They could not imagine, that those who either by the Invention of Useful Arts, or the Institution of an Excellent Government, or by many Noble Exploits and Deliverances, had in an high degree obliged their Countries, dy'd like other men ; they reckon'd they became Divine, and were translated among the G O D S ; and so changed their Allegiance into Adoration.

I confess to you this ought not to be done ; but then neither must the other be left undone : If it was but for this One Christian Reason, that we might discover to the world the honour that we entertain for the Almighty himself, who is the King of Kings. For in a proportion to that of 1 John 4. 20. If we render not the Dues to these G O D S whom we do see, (a strain of Speech, that if Divine Authority did not warrant it, would pass for impudent, and blasphemous Flattery) how shall we to Him whom we have not seen ? How can we acknowledge the Suprem, that disown the Subordinate Deities ?

PL 182. 6.

Since therefore G O D hath settled us under such an Auspicious Monarch, who has so signally recommended himself to us, as he has done long ago to all the World beside ; at all times let us Congratulate our own Happiness, and endeavour to make him happy too. Let us
obey :

Obey him humbly ; if he be the *Minister* of G O D for our good, we ought to be *Servants* to him for his good. Let us honour him *Conscienciously*, be *Loyal* upon *Principles*, and for *Conscience* sake ; not for hopes of *Preference*, not by *Chance*, or *good Fortune*, not because it may come into the *Fashion* to be so, but because G O D hath positively *required* it, and made it one special part of his unchangeable Law. Let us *Love* him *Affectionately* ; that there be no Strife amongst his Subjects, but to *outv* each other in *pious Loyalty* ; that the *Hearts* of his People may be his *Throne*. Lastly, Let us *Pray* for him as we would do for our own *Souls*, That G O D would add many Years to his Life, yea, take from *ours*, who would most gladly *spare* them to add to *his*. That G O D would give him a *safe* *dwelling*, a *Faithful* *Council*, a *Loyal* *People* ; and that we may omit nothing in our *Prayers*, that G O D would give him *his* *Hearts* *desire* and not withhold the request of *his* *Lips* ; that when he hath reigned *many* and *many* Years with all *Prosperity* and *Honour*, he may receive an *Immortal* *Crown*, and leave *Flourishing* *Kingdoms* to his *Successor*, and *Peaceful* *Times* to his *Subjects*.

(3.) *Pray for the Peace of Jerusalem, Psal. 122. 6.* *Jerusalem* signifies the *Vision of Peace* ; at first it was only called *Salem, Peace*. *Melchisedech* King of *Salem*, that is, King of *Peace* ; but afterward when *abraham's* *Jireh* was prefixed to *Melchisedech's* *Salem*, it became *Jerusalem*, a *Vision of Peace* ; then pray for the *Peace* of this *Vision of Peace*. *Blessed* be G O D *Our* *Jerusalem* is become a *Vision of Peace* ; then Pray for the *Peace* of this *Vision of Peace* ; *i. e.* pray for the *Continuance* of it. The effectual Fervent Prayer of a Righteous Man availeth much ; engages the Almighty, and calls in an Omnipotent Arm to *Settle, Strengthen, and Secure* our *Peace*. Such Pious Lips drop *Balm* upon the Countries and

and Places where they live ; and such *healing Tongues*, as Solomon calls them, are a *Tree of Life*, Prov. 15. 4. but as for those Tongues that cry concerning *Jerusalem*, *Down with it, down with it, even to the ground*, may they cleave to the Roof of all their Mouths, that at the Hour of Death, they may not so much as say, *Miserere Domine.*

Lastly, As G O D hath done *great* things for *Us*, so it is necessary we do *something* again for *Him* ; as he hath *Given* to *Us*, so are we to *Give* to *Him*. Alas ! How can that be ? Since *our goods reach not to him* : *He* needs them not ; true indeed, but *His* do : The *Poor* need, and by *them* our *Goods* reach even to *Him* too. We believe *Him* in the *Poor*, and cloathe *Him* in the *Naked* ; and no Time so *seasonable* to do it in, none fitter than *this* ; it's a proper *Sacrifice* for a ^{Matth. 25.} *45.* *Thanksgiving* ; let us make our *Indigent* Neighbours rejoice with us : That which would feed our *Gluttony*, and prove a *provocation*, being put into the *Bellies* of the *Poor* (and a *Lazarus* lies at *every* door) may plead our *Pardon*, and procure *Mercy* for *Mercy*. Let us break off our *Sins* by *Righteousness*, and our *Iniquities* by shewing *Mercy* to the *Poor*, *it may be the lengthning of our Tranquillity*. Therefore having Refreshed our selves, let us Cheer others, and deliver them from Distress and Want ; Those especially who have suffered in the *Battel* ; the *Sick, Lame, Maimed* ; the desolate *Widows* and *Children* of such as fell in the Service. Is there not all the reason in the World we should Relieve *them* who with so much *Alacrity* have hazarded *their Lives* to preserve *ours* ? To whose *Valour* and *Magnanimity* we owe, in part, our *Liberties* and *Religion*, nay, (and for ought we know) the *Life* of the *K I N G.*

I Conclude all (*Mutato Nomine*) with that Acclamation of Joy which the People of *Rome* gave *Charles the Great* at his Coronation;

GU^LI^EL^MO *Tertio, à D E O Coronato,*
Magno & Pacifico Britannorum Imperatori Vita
& Victoria.

To **WILLIAM** the Third, Crowned of **GOD**,
the *Great and Peaceable Emperor of Great Britain*, be *Life and Victory*, and let the *Three Nations* say *Amen*.



F I N I S,